

and be satisfied." Any lawyer would construe the law to be that the tither himself and his family were to use the tithe of two years to cover the religious expenses for three years and that the third year tithe of every man was to be set aside and proper storage for the Levite and the needy, and also that all subsequent mention of what belonged to the Levites and also the "storehouse" tithe must refer only to each man's tithe of his third year which the law gave to the storehouse for the Levites and the poor.

7. But when the question was asked, "What shall be done with the tithe?" The answer in chorus was "It must all go into the 'storehouse.'" "My pastor says it must all go into the church envelope," was a translation into modern English which met with general approval.

8. There was no recognition of the fact that in the Republic founded by Moses (or God) that the Levites were its teachers, lawyers and judges. That through their forty-eight allotted cities with their suburbs (four in each tribe), and their six cities of refuge, the tithe of the third year paid all the expenses of the government both civil and educational, until the time of the monarchy. No one at Montreat seemed to be aware that the duties of the Levites might have an important bearing on the modern use of the tithe. The duties of the Levites were (1) religious plus (2) educational, "That ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses." Lev. 10:11, "They shall teach Jacob thine ordinances and Israel thy laws." (Like Arab schools today, the only text book is the Koran.) (3) Plus Judicial, there being matters of controversy "Thou shalt come unto the priests the Levites and thou shalt inquire and they shall show thee." Deut. 17:8-10, with the high priests as chief justice. Plus (4) civil rulers in the cities of Refuge. Therefore in modern English according to the Hebrew tithe law all civil taxes as well as all benevolences may come out of the tithe fund.

9. Ignorant of or ignoring these facts the statement was made from the platform and assumed by the audience to be accurate "The tithe of all Presbyterians would make all our Presbyterian treasuries to overflow." When, according to the minutes of the General Assembly, page 56, the average Southern Presbyterian is giving to the outside benevolences of the Church \$11.81 and when we add to that their local benevolences and local church gifts we shall find the per capita gifts are 10 per cent of \$300 to \$400 incomes. Does the average tithable income of every man, woman and child in our Church exceed that?

10. And yet the platform expert who summed up things at the close, had on a placard behind him the statement and said "The Christians of America are not giving" one half of one per cent of their incomes instead of 10 per cent. Which suggests Burn's stanza, "Some books are lees frae end to end, And some great lees were never penned. E'en Ministers they hae been kened In holy rapture. Arousing whid at times to vend And nail't wi' Scripture."

For the fact is that the average no account American sinner, who never goes to church, contributes (in taxes) to the objects for which the tithe was used more than 16 per cent of his tithable income; (sometimes more than 80 per cent) and the American Christian adds to that another 10 per cent in philanthropic in church expenses, and in benevolences. Please observe that I am not saying that Christians are giving

as much as Christians should give, but merely that Southern Presbyterians are now far in advance of God's law for Hebrews—the law of the tithe. The Mosaic law of the tithe should be buried out of sight by Christian consecration, gratitude, thankfulness and generosity and it is done by our Montreat tithers and they did not know it.

#### "The Law of the Tither in Ancient Hebrew."

1. The tithe of the increase of the land (losses being deducted and a home provided), two-thirds for the usual expenses of the tither himself and his family at the three annual Feasts. One-third (1) for the Levites who were the priests, teachers, lawyers, judges of Israel (2) for the poor, the widow and fatherless.

#### "The Law of the Tithe in Modern English."

2. Ten per cent of the income after losses and expenses of business are deducted and rent on home paid. (1) Religious expenses, including Montreat, of the tither and family. (2) Civil taxes. (3) Benevolences.

## Heart to Heart

### GROWING OLD.

They call it going down the hill,  
When we are growing old,  
And speak with mournful accents,  
When our tale is nearly told,  
They sigh when talking of the past,  
The days that used to be,  
As if the future were not bright,  
In immortality.  
But it is not going down  
'Tis climbing higher and higher,  
Until we almost see the mount  
To which our souls aspire;  
For, if the natural eye grows dim,  
It is but dim to earth,  
While the eye of faith grows keener  
To see the Saviour's worth,  
For though in truth the outward man  
Must perish and decay,  
The inward man shall be renewed  
By grace from day to day.  
Those who are planted by the Lord,  
Unshaken in their root,  
Shall in their old age flourish,  
And bring forth choicest fruit.  
It is not years that make men old,  
The spirit may be young,  
Though fully three score years and ten  
The wheels of life have run.  
God has Himself recorded  
In His blessed Word of Truth,  
That they who wait upon the Lord,  
Shall oft renew their youth.  
And when the eye, now dimmed with tears,  
Shall open to behold the King,  
And ears, now dull with coming age,  
Shall hear the harps of heaven ring,  
And on the head now hoary,  
Shall be placed a crown of gold,  
Then shall we know the lasting joy  
Of never growing old.

—Selected.

### FAITH.

Some people ask how a man is to know that he is saved. How do you know anything? Suppose that I am dealing with an inquirer who has accepted Christ, but has not the assurance which a believer should have. Do I ask him to kneel down and pray and pray until some happy feeling comes into his heart? If I do, I do not know how to lead a soul to Christ. No; I take God's word and put it into his hand, and say, "My friend, will you read the thirty-sixth verse of the third chapter of John—'He that believeth on the Son of God hath everlasting life.'" I say to him, "Who has everlasting life?" "He that believes on the Son of God." "Do you believe on the Son of God?" "I do." "Have you everlasting life?" "No; I do not feel it!" "Will you please read that again?" And he reads, "He that

believeth on the Son of God hath everlasting life." I say, "Who has everlasting life?" He looks at the book and says, "He that believeth on the Son." I say, "Do you believe on the Son?" "I do." "What have you?" "Why, I do not know that I have anything." "What does that verse say that the one that believes on the Son of God hath? How many of those who believe on the Son have everlasting life?" "All of them." "How do you know it?" "It says so." "Do you believe on the Son?" "I do." "What have you?" "Everlasting life!" "How do you know it?" "Because God says so." It is only after he rests on what God says in His word that he has the testimony of the Holy Ghost. Faith in the word of God comes first.—R. A. Torey.

### SOME GOOD THINGS TO HAVE IN CHURCH.

A preacher liberal enough to be progressive and conservative enough to be safe.

A preacher who has something to say and knows how to say it.

A preacher who knows when he has said all he needs to say on the occasion.

A preacher who believes in God's divine word as the infallible guide.

A preacher who knows Jesus Christ and will point men to Him.

A pastor who will call on his people, but not bore them with his presence.

A pastor who thinks more of the flock than he does of the fleece.

A choir that will sing from the heart and sit still during the sermon.

The sunny, cheerful folks who arrive on time and take part in the service.

A sexton who watches the thermometer and the ventilation.

A sexton who is willing to listen to the suggestions of the preacher.

An usher who can show you to seat without parading himself before the audience.

People willing to watch, work and wait and who do not prove their salvation by noise.

A treasurer who can keep his accounts straight and pay bills promptly.

A man who is willing to do small jobs out of sight of the crowd.

Young men who do not feel humiliated if found in the act of worship.

Parents who believe in the salvation of their children and who pray for it.

Members who crucify themselves for the glory of God and the good of His cause.

People who know they have passed from death unto life because they love the brethren.

A Sabbath school superintendent who is anxious for the salvation of his scholars.—The Presbyterian Advance.

### A SECRET REVEALED.

The really great man is always easily approached. He is not "stuck up," as the phrase goes. This writer once asked the president of a great railroad system why it was that such men as he were so social and accommodating, when one of his little wayside agents were so reserved that one could hardly get a civil answer from him? The big man answered: "Well, you see, the little fellow is so little that he is afraid for you to get close to him lest you find out how really small he is." It is even so—so in every department of life; the little fellow is the shob. Mr. Wesley is reported to have said: "There is more to know than the ignorant suspect, and less known than the learned are willing to admit."—Texas Christian Advocate.

Christ came to bring light to those who sit in darkness; and he brings it.